

Questions for the Reading of:

C. S. Lewis

*The Problem of Pain*

Divine Goodness

- [1] What is the dilemma with which any consideration of the goodness of God is threatened?
  
  
  
  
  
  
  
  
  
  
- [2] With what logic could Christianity turn into a form of devil-worship?
  
  
  
  
  
  
  
  
  
  
- [3] How can the dilemma be solved?
  
  
  
  
  
  
  
  
  
  
- [4] Can you explain why a sense of shame and guilt is the test for recognizing whether newly discovered values— which appear 'as lords that are certainly expected'—are continuous with the previous ones?
  
  
  
  
  
  
  
  
  
  
- [5] In what sense does Divine goodness differ from human goodness?

[6] Why is it that Christ's call to repent is a confirmation of the difference between Divine and human goodness?

[7] What is the conclusion that Lewis draws out of his preliminary remarks in this chapter?

[8] What does Lewis think most people today mean by Love?

[9] How does Lewis understand 'kindness'?

[10] Why does Lewis claim that we want a God who is like a grandfather?

[11] How does Lewis argue to his claim that his conception of love needs correction?

[12] How is it shown that love is more than kindness?

[13] How is it known that God is more than kindness?

[14] How can we arrive at a useful conception of God's love for us?

[15] Why is it that our conceptions of God's love for us are inadequate?

[16] What is the first type of human love that Lewis treats?

[17] In what sense is the love of an artist for his work similar to God's love for us?

[18] Why is it that we are actually desiring *less* love when we wish that God had designed for us a less glorious and less arduous destiny?

[19] What is the second type of love treated by Lewis?

- [20] What kind of relationship exists between human love for an animal and God's relationship to human beings?
- [21] What advantage does the analogy of the love of a human being to an animal have?
- [22] In what sense is the analogy of human love to an animal less appropriate than the analogy of the artist's love for his artefact?
- [23] Why would a full-grown and full-trained dog have, so to speak, no doubts about the goodness of his owner?
- [24] Why do people give baths to dogs but not to centipedes?
- [25] Why can it be said that we would be asking not for more love, but for less, if we wished that God would just leave us alone to follow our natural impulses?

[26] What is the third kind of human love that Lewis treats as an analogy to God's love for human beings?

[27] Is this analogy biblical?

[28] How does our contemporary idea of a father differ from that in earlier ages?

[29] What does the analogy of a father's love for his son mean when it is applied to God?

[30] What is the fourth kind of love that Lewis treats?

[31] Which analogy is full of danger?

[32] Which analogy is the most useful?

[33] Is a man's love for a woman as an analogy for God's love for humans biblical?

[34] What is the meaning of the analogy of erotic love as applied to God?

[35] Why does Lewis here compare love to hatred?

[36] Who is the 'he' in the following sentence: "Of all powers he forgives most, but he condones least; he is pleased with little, but demands all"?

[37] What does Christianity mean when it says that God loves man?

[38] How does Lewis respond to the question how it is possible that God loves us?

[39] Under what condition is the problem of reconciling human suffering with the existence of God insoluble?

- [40] In what sense is it not true that God created us not so that we might love Him?
- [41] Why is God unable to simply accept us as we are (with all our weaknesses)?
- [42] In what sense can it be said that it is not God's intention that we should be happy?
- [43] How does Lewis argue against the critique that his understanding of God's love is precisely what we describe in human beings as being 'selfish' or 'possessive'?
- [44] Why can the antithesis between egoistic and altruistic love not be unambiguously applied to the love of God for His creatures?
- [45] Why is the fact that when God becomes man he is wholly altruistic not an argument for the claim that Divine love must be altruistic?

[46] Under what conditions do we call love selfish?

[47] Why can God's love for human beings not be called selfish?

[48] How does Divine love differ from human love in respect to the object loved?

[49] What is the meaning of the sentence "If the world exists not chiefly that we may love God but that God may love us, yet that very fact, on a deeper level, is so for our sakes"?

[50] What would be a reason for God's choosing to need us?

[51] Why must the highest activity of a human being be response, not initiative?

[52] What does the expression 'a solecism against the grammar of being' mean?

[53] What does Lewis see as the decisive difference between Aristotle and Christianity?

[54] Why is the second condition of what is called a selfish love among men lacking in God?

[55] How does Lewis analyze a human desire to be something other than what God wants us to be?

[56] What do we ultimately really want?

[57] To what extent does the truth go beyond the fact that God is our only good?

[58] What is the meaning of the sentence "God gives what He has, not what He has not"?